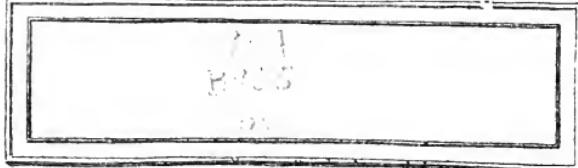
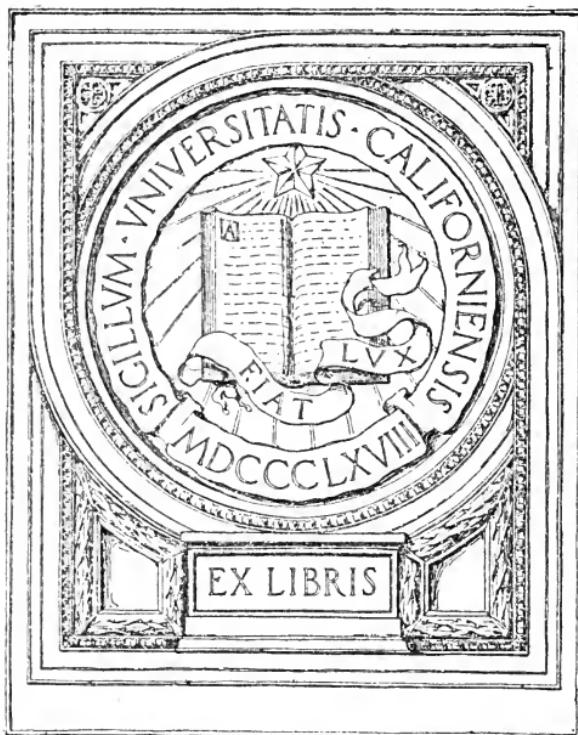


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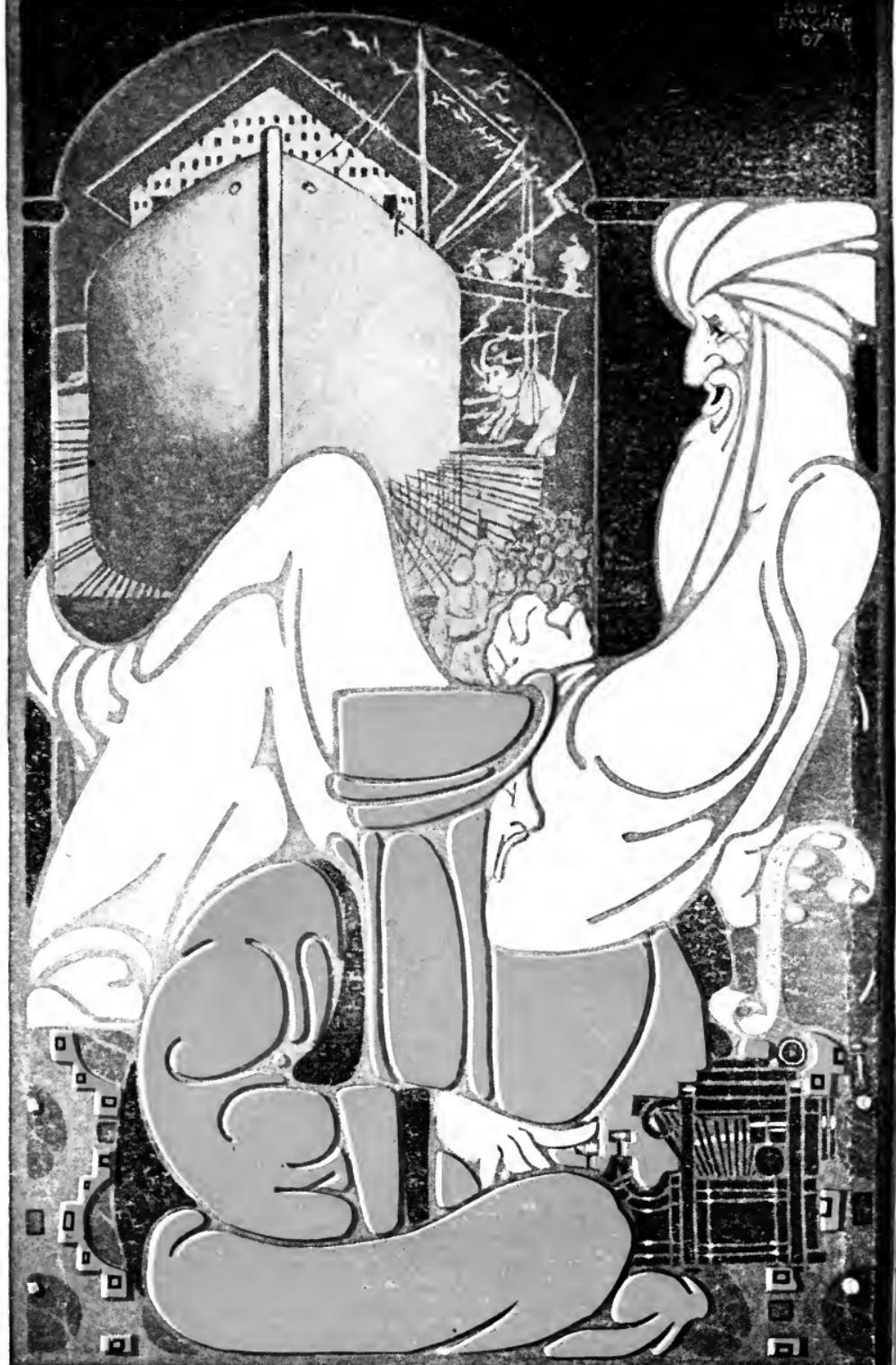








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THE MAXIMS OF METHUSELAH

Being the Advice given by the Patriarch
in his Nine Hundred Sixty and Ninth
Year to his Great Grandson
at Shem's Coming of Age

IN REGARD TO WOMEN

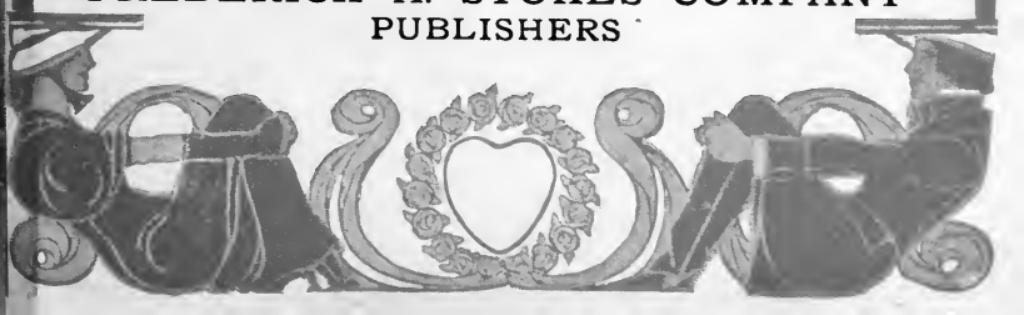
BY

GELETT BURGESS

Author of "Are You a
Bromide?" "The Burgess
Nonsense Book," etc., etc.

*With Illustrations, Decorations, and
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October, 1907

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Introduction

THE following is, so far as I know, the only authentic rendering into the English language of the three hundred and thirty parables attributed to Methuselah. The authorship of these precepts was first traced to the aged patriarch by the cabalists, after having found by a transposition of the letters of his name the anagram, "he who prophesied in parables."¹

Of its origin, the book, although freely rendered into the idiom of the hour, still bears intrinsic evidence of having been compiled by one who had had extraordinary experience with women. The amorous expert will not find it hard to believe that nine hundred and sixty-nine years would be none too short a time for any one man to have accumulated such a profound lore. Indeed, women tell us that

¹ Fabricius, I. p. 225.

the present span of life is entirely too brief for any ordinary man to obtain the slightest comprehension of the extreme complexity of feminine psychology. Men live and die without having acquired the rudiments of its categories. Methuselah himself, despite his unrivalled opportunities for investigation, could hardly have formulated so exhaustive a hand-, or, shall we say, heart-book, without some help from his contemporaries.

Moreover, that the author of these Maxims had what passes for humor is plainly apparent from the jocosity of many of his verses, and this must be reckoned with in adjudicating Methuselah's claims to the honor. The patriarch undoubtedly had a dry wit, as historical evidence proves. Colin de Plancy, who says that "every word that fell from his lips was superlatively perfect," narrates a legend of the patriarch showing this.

On his five hundredth birthday, Methuselah, having lived out-of-doors all his life, was visited by an angel, who advised him to build himself a house.

"How much longer have I to live?" the old man inquired. "About five hundred years," replied the visitant. "Oh, well, then," said Methuselah, "I hardly think it's worth while for me to bother myself, just for that little while!"¹

Regarding the origin of the text, a few words may prove interesting to the reader. While excavating several Roman sarcophagi of the second century, on my estate of Li Trouvailloux in Provence, I came upon some twenty slate tablets covered with weather-worn cuneiform inscriptions. They had evidently been buried with the ashes of some centurion, or, perhaps, had merely been hidden in his grave. I do not, myself, read either Assyrian or Babylonian in the cuneiform, but my rendering has been made from a literal translation in which I have the greatest confidence; and, where the characters proved undecipherable, either from the erosion of time or my assistant's inexperience, I have not hesitated to supply the deficiency of the records with what I

¹ Colin de Plancy, p. 102.

would myself have said had I had the patriarch's felicitous advantages. With these important exceptions, a thorough investigation of the Talmud and other sources has compelled me to believe that these Maxims are beyond peradventure the original Parables spoken of by Fabricius.

Granted, then, that the patriarch was the author, how came these precious tablets to find a resting-place so far from the land of giants, where they were undoubtedly written? In answer to this natural question, I have to offer the following ingenious theory.

Amongst other curious fables, it will be recalled by students of the lesser-known Oriental literatures that Methuselah died upon the day set for the inauguration of the Flood, which was postponed for seven days that men might mourn the patriarch fittingly for a due season.¹ Eusebius,² it is true, places his death fifteen years

¹ The Midrash, fol. 12; so also Targum of Palestine (Etheridge), I. p. 179.

² Chron. Græc., ed. Scaliger, Lugd. Batav. 1606, p. 4.

afterward, but as he does not state where the patriarch found refuge while the waters covered the earth, his authority may be discredited. General opinion follows the Midrash. Rabbi Solomon asserts that Methuselah died seven days before the Deluge, and the Pirke of Rabbi Eliezer as well as the Jahut confirm his testimony. As these Maxims, prepared for the guidance of Shem, were delivered just before Methuselah's death, this postponement of the cataclysm gave the young man ample time during which to insure their safe deposit in the ark.

Now, curiously enough, the Scriptures do not chronicle the death of Shem, although the statement is made that he lived for five hundred years after begetting Arphaxad. According to Eisenmenger,¹ he was given the name Melchizedek, and the Rabbi Gerson reports seeing his last resting-place in the land of Og, king of Bashan, in a grave eighty ells long.² But other Talmudic legends narrate that he,

¹ Eisenmenger, I. pp. 318-319.

² Ibid., p. 395.

with his brothers, fell asleep in a cave and did not awake till the nativity, when Shem, Ham, and Japhet appeared as the three Wise Men of the East.

Leaving this repository with the brothers, after many years of hiding, this story would reasonably account for the presence of Methuselah's tablets in Palestine, from which place they were undoubtedly taken by the Romans at the fall of Jerusalem, and no doubt coming into the possession of some influential general were carried by him into Southern Gaul. The fact that the city of Arles (near which the tablets were found) has always been famous for its beautiful women is highly suggestive, for the use of such information as the text supplied would be highly useful to any man who might settle in such a locality.

Eleven apocryphal writings of Shem are known to exist, but I have been able to find no definite mention of these Maxims in them to corroborate my theory.

Fable welds another link in the chain which binds the oldest man to the book.

Methuselah had a sword inscribed with the "Incommunicable Name," Schem Hammphorasch, with which he slayed a thousand devils.¹ The symbolism that convicts this lady killer is patent. Even if we take the statement literally, this proof of courage is not unworthy of one willing to antagonize the whole female sex by the unblushing impertinence of his Maxims. *Ab alio exspectes, alteri quod feceris.*

As regards the women from whom Methuselah derived his knowledge, history and tradition show that he had a wide field for investigation. Besides the Land of Nod, Uz, and the countries watered by the four rivers which flowed from Eden,² the pre-Adamite theory exploited by Isaac de Peyreira in 1655 would account for many more opportunities. The Oriental book of Huschenk-Nameh, speaks of a race prior to the creation of Genesis, located upon the Isle of Muscham, one of the Maldives. They had

¹ Eisenmenger, I. p. 651.

² Genesis ii. 10.

flat heads, and were governed by a King Dambac, who submitted to Adam when he was expelled from the Garden of Eden.

Yet another authority lies in the Book of Genesis itself, for the double account of the creation of woman in Chapters I and II is by many supposed to indicate a double creation. According to the Talmud, Adam's first wife, Lilith, was cast out of Paradise, and, marrying with Eblis, the Prince of Darkness, became the mother of the Djinns, or phantoms, to whose influence Solomon owed his magical power.

Greatly as the subject of feminine psychology and emotion has interested philosophers of all ages, their writings have been chiefly tentative and analytical, rather than constructive. Woman's ways have been avidly discussed, even smiled at; but, except for these Maxims, no scientific attempt has been made to embody in an organized manual man's discoveries in relation to women. Rules for the guidance of youth are much needed, however, and an instructive and specific text-book for the proper understanding and manage-

ment of the fair sex should be in the possession of every young man desiring to attain proficiency in this greatest of all arts. The failure of experience to teach men is notorious ; how much more futile is it to expect the callow youth to learn by mere experiment, in a series of disastrous and pathetic essays ! No, woman must be taken *a priori* or not at all ; we must have some definite principle or hypothesis upon which to proceed in our love-making. Failure after failure has brought this fact home to most men, who, even if married, are still ignorant of the action and reaction, in the feminine, of cause and effect.

Refined or crude as the patriarch's categories may be (and it seems evident that Methuselah gained the bulk of his knowledge from the commonest types of womanhood, no doubt the factory girls of the great brick foundries of the Euphrates), his principle of classification is sufficiently scientific. Naturalists, in segregating species and varieties, must rely upon differences of less anatomical significance than their selection would, at first sight,

imply. In the same way, women do not differ from men in the larger characteristics of honor, generosity, unselfishness, and sapience — unless, indeed, the modern woman has, in the impetus of her mental emancipation, outrun man, and, becoming more idealistic, has attained a positive superiority. At any rate, it may be safely held that men and women are more alike the higher they are cultured, and the differences between the two must be looked for in mere trivialities. And Methuselah's justification for the light he has thrown upon woman's frailty lies in the fact that, after all, we love our friends as often because of as in spite of their faults. No man would have women less inconsistent, less whimsical; these are the charms that, if they amuse, endear.

Even the curious fact that what is universally true of women is universally funny also did not escape such a shrewd observer as Methuselah. Woman is, unfortunately, characterized chiefly by her weaknesses; and this fact is the basis of much of our modern humor.

Not that men are not as weak or as perverse, but their faults for some reason have never attained any real literary value in the eyes of the comic muse. There are legends pointing to the fact that Adam's first wife compiled a volume of reflections upon man's foibles and methods, under the name of "The Lore of Lilith," and that a "Gospel of Eve" existed in the time of Saint Epiphanius is evidenced by his mention of it as having been in great repute amongst the Gnostics.¹ The Mussulmans also attribute to her a book of prophesies which it would be most interesting to substantiate.² But however just these may have been in their estimate of man's typical qualities, and though scathing they undoubtedly were, it is doubtful if either of them could ever be accounted as a humorous book. It was no doubt the realization of this advantage of his sex that inspired Methuselah to anticipate

¹ S. Epiphan. *Haeres*, XXVI.

² Tho. Bangius; *Cœlum Orientis*, p. 103.

the inevitable *tu quoque* of women readers.¹

Every age must, however, select its own illustrations of general principles from the life of its day, and so, although originally intended for a discussion of the peculiarities of the women of Methuselah's period, the Maxims have been somewhat boldly adapted to the feminism of the twentieth century. If it be inadequate to woman's latter-day ideals and concepts, it can be said only that, however women have changed in their own esteem since antediluvian times, man's point of view in their respect has altered too slightly to affect the general utility of the patriarch's precepts.

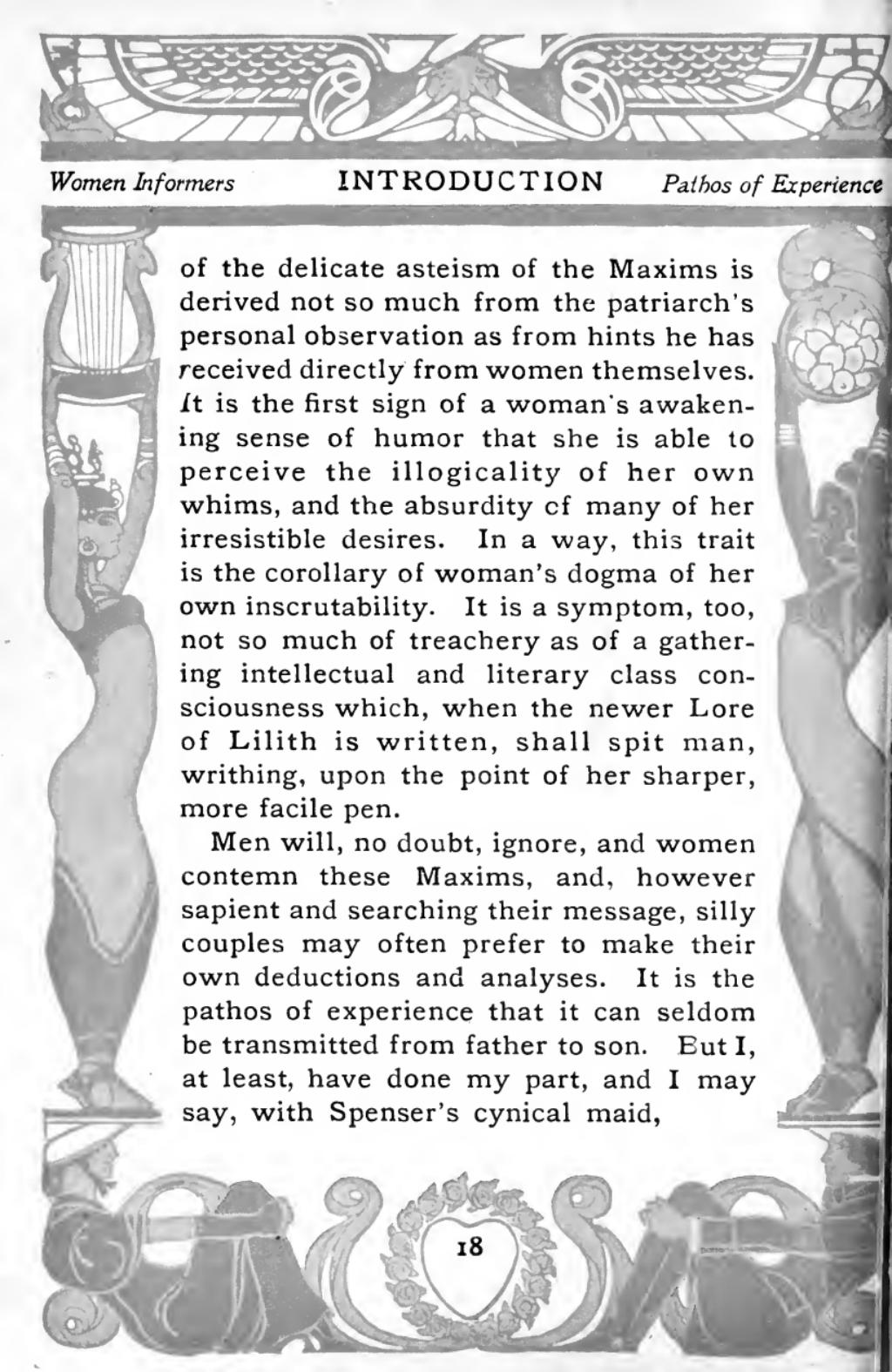
The exigencies of the text, therefore, have at times compelled me to be much more harsh with woman's frailty and inconsistency than my own unguided and incomplete observation has seemed to warrant. But I have been consoled by the fact that without doubt almost any statement one might make upon so broad a subject would be true, while the direct

¹ Methuselah, II. 8, 9.

opposite would certainly be as provable of any individual case. And, in my own modest experience, all cases have been individual, all exceptional. Still, what is true of any considerable number of exceptional women ought to be fairly true of all women.

In the transcription of these Maxims, it might go without saying that much of the incisive epigrammatic quality of the original Assyrian (if it be Assyrian) has been lost. But the epigram and the paradox, as applied to women's ways, are media that have been sadly overworked of late, and even the modern trope of the inverted or distorted proverb has lost its sting. It has been the aim of my own not overmodest attempt rather to be too true to be funny than to be too funny to be true. And for this ideal the stilted phraseology of parable, the redundancy and tautology of Hebraic poetry, and the solemn form of King James's able *litterateurs*, has seemed best fitted. Women held no monopoly in iteration in the olden time.

Nor should it be overlooked that much



of the delicate astēism of the Maxims is derived not so much from the patriarch's personal observation as from hints he has received directly from women themselves. It is the first sign of a woman's awakening sense of humor that she is able to perceive the illogicality of her own whims, and the absurdity of many of her irresistible desires. In a way, this trait is the corollary of woman's dogma of her own inscrutability. It is a symptom, too, not so much of treachery as of a gathering intellectual and literary class consciousness which, when the newer Lore of Lilith is written, shall spit man, writhing, upon the point of her sharper, more facile pen.

Men will, no doubt, ignore, and women condemn these Maxims, and, however sapient and searching their message, silly couples may often prefer to make their own deductions and analyses. It is the pathos of experience that it can seldom be transmitted from father to son. But I, at least, have done my part, and I may say, with Spenser's cynical maid,

*"Then let them love that list, or live or die,
Me list not die for any lover's doole;
Ne list me leave my lovèd libertie
To pity him that list to play the foole!"*

Grave as it may be, the accusation of sacrilege I shall not anticipate here, except to acknowledge my indebtedness to certain literary flourishes in the Book of Proverbs. But even King Solomon, could he have had the chance of reading this book aloud in his harem, would, I am sure, have forgotten its impropriety in listening to the alternate sneers and giggles of his "seven hundred wives, princesses, and three hundred concubines," not to speak of the glee of other "strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites."

New York, May 1, 1917.



THE MAXIMS OF METHUSELAH

Chapter i

1 *The use of the Maxims.* 4 *An exhortation to subtilty.* 8 *To avoid trouble as between women.* 11 *Of women's attire and 12 loves.* 14 *The use of secrets.*

THE Maxims of Methuselah the son of Enoch: To know wisdom and instruction *concerning women*; to perceive the words of knowledge, whereby the damsels of his choice may be judged,

2 To give subtilty to the simple, to the young man knowledge and discretion *in his loves.*

3 The fear of women is the beginning of knowledge; but fools despise experience and instruction.

4 ¶ My son, hear the instruction of thy great-grandfather, and forsake not the law of those who walk safely nor are distracted by *women's ways*.

5 So that thou mayest regard discretion, and that thy lips shall win praise of women. For the joys of thy life shall be *many*.

6 Where thou goest *she* will gladly receive thee; and when thou flirtest thou shalt not stumble.

7 For the days of my life are nine hundred, sixty and nine years, and I have known much women.

8 ¶ I counsel thee, introduce not female contemporaries one to another; verily, keep *thy loves* apart, for their wrath kindleth and bitter words arise when thy doings are made plain.

9 For to a woman all women are enemies; yet men are allies, one with another.

10 Make no manner of personal remark to a woman, unless, peradventure, thou wishest to hear it *misquoted* in thine ear for seventy and seven years withal.



L F
I COUNSEL THEE, INTRODUCE NOT FEMALE CONTEMPO-
RARIES ONE TO ANOTHER. (i. 8.)



11 ¶ Forget in no wise to speak of her new raiment; but remember also her attire of yore, when thou first met her.

12 ¶ Tell not thy previous loves to a woman, lest she also telleth thee hers.

13 See that thou givest a maiden her way; gainsay her in nothing. Howbeit, if thou robbest the victory of all material advantage, the *glory* will content her.

14 ¶ Wouldest thou become acquainted with a damsel? See that thou hast *a secret* with her straightway.

15 That when she seeth *thy* photograph she may smile and think untellable thoughts.

Chapter ii

1 The patriarch vaunteth his own experience. 2 Of calf-love. 5 Forbidden topics of conversation. 7 Women's writings and their proneness to betray their own experience. 8 Women's sense of humor. 13 Certain women to be avoided. 17 On public dinners.

OLISSEN and hear my counsel; hearken unto my precept. For the maidens of the Land of Nod

are known unto me, and the damsels of Uz are as rings on mine hand.

2 Teach thy son to ~~woo~~ ^{woo} a elder woman with his first love, for he shall know much and come to no harm. She shall teach him, and he shall learn *divers things*; he shall amuse her, and she shall train him in the way of women without entanglement.

3 Yet if he *wooeth* a doll-like virgin, surfeit him with her presence and make her ways easy. So shall he, peradventure, fall aweary and learn discrimination.

4 ~~Verily~~, men do foolish things thoughtlessly, knowing not why; but no women doeth aught *without a reason*. Search her acts and learn her follies.

5 Explain not *machinery* to her; on *politics* shalt thou keep thy mouth shut.

6 For she hath curiosity but of one thing, which is *love*.

7 She writeth in the magazines, she compositeth verses; yea, she scribbleth *much*. Yet she publisheth only her own affairs and the affairs of her friends.

Imagination is not in her; she layeth her hand to her heart and exposeth its secrets.

8 ¶ My son, a woman shall come unto thee, saying: Hearken not unto the words of thy great-grandfather, for he doteth; he maketh a jest of women, comprehending *nothing*. He sayeth so-and-so concerning us;

9 But *how about men?* Is not this true even of *them*, also?

10 Then shalt thou know that she lacketh humor. She floateth in her folly, she is blind; do not discuss with her. Kiss her patiently and praise her hair.

11 For a woman without humor is an annoyance; she is as the touch of wet velvet, or a mouse nibbling in the night. She is as a cigar whose wrapper is torn, and the air leaketh therein; *nothing can mend her.*

12 ¶ I say unto thee: it is easier to find a pet fly in a butcher's shop, than a woman who can sharpen a pencil.

13 Beware of the woman who exhausteth thine ammunition; she shall make

thee to be weary. Thou shalt tell her all thy secrets, and yet learn naught of her. Thou shalt give her rich gifts, and receive nothing. Thou shalt write her poems and be in no wise rewarded.

14 Beware of a woman who signeth not her name to her letters; she will bear watching, aye, she hath a past.

15 But she who dealeth in ciphers and symbols, who hath her secret name for this and for that, so that none but thee may understand her, seek her and woo her, for she hath cunning; observe her ways and be wise.

16 Curling locks are rather to be chosen than great riches; and a good figure is better than diamond rings.

17 **C** Better is a dinner of macaroni where thou canst hear thyself think, than a banquet of dainty meats with music and loud timbrels, where *her words escape thee* in the tumult.

18 Also, that men see her blushes, it is not good; and he that sheweth her off in public places, sinneth.

19 A reproof entereth more into a

woman of sense than an hundred compliments into a fool.

20 The spirit of a proud woman may sustain a slight; but a *crooked nose-line* who can bear?

21 The end of a flirtation is as when one letteth out the last gasp of a siphon; but love endeth like the chianti flask, its drops are *bitter*.

Chapter iii

1 *The vanity of men* 2 and how women work them.
7 *The value of silence* 8 shewn in an example of his own experience. 12 Of chaperones, 13 the dangers of regularity and 15 first kisses.

BEWARE the wiles of women, and curb thy vanity; for by that door she entereth in to destroy thee. Out of the words of thy mouth shall she bring thee low.

2 I have watched her at her work in the cosy-corner, when she said: *Lo, for an hour* have I made him to talk of *himself*; till he thinketh he is the best ever;

3 Now will I fall upon him and de-

your him; he shall do my bidding, for I have gotten him going.

4 He shall tell me his inmost thought, and all that my rival hath said concerning me. *In my sleeve* shall be heard the tinkling of silvery laughter; he shall send me flowers,

5 Precious confections, and gloves, and pins of fine gold, theatre tickets, and much cabfare.

6 ¶ Her ways are ways of pleasantness, she considereth man as a child; she feedeth man's pride and nourisheth it, and he groweth fat; his chest protrudeth.

7 Yet a silent man affrighteth her, yea, she is astonished at him. She stumbleth and falleth down; there is no way to work him.

8 ¶ I knew a man who lived in the city of Enoch, and he married a wife. She was a shrew, she complained *much*; yet did he subdue her.

9 She railed continually with grievous complaints, saying: Behold, thou hast come in late, and *I am lonely*; long have I awaited thee;

10 And he said: Yes 'm!

11 So was her tongue broken against him, and there was peace in his house.

12 ¶ My son, obey the law, and observe prudence. When thou invitest a maid, take her chaperone also, that thou mayest flirt with *her*, unafraid.

13 If thou hast called on her three Thursdays, take heed and avoid the *fourth*; make thy call Tuesday, lest she thinketh she knoweth all thy ways. Bore her not with regularity; let her expect thee alway. Let her not say unto her sister: Lo, I have him on the string.

14 ¶ Hast thou given the first kiss to a maiden? Write her speedily on the morrow before she giveth thee fierce words; assure her and comfort her woe; let her remorse be abated, give unto her an excuse for her conduct.

15 Lest she say: Lo, I have spent the night in tears, thinking on my shame. Sleep would not come nigh unto me; I marvelled *what thou shouldst think of me*; my sorrow is great because of my indiscretion.

Chapter iv

1 *Women easily to be pleased and 5 displeased. 7 They ask troublesome questions. 12 How men prevail over them. 14 The cunning methods of maidens in entrapping men.*

YEA, as fascinating as a loose tooth is a secret to a young maid. For she knoweth not whether to spit it out or keep it safe; yet she cannot forget it.

2 Catnip pleaseth the kitten; and the reading of her palm rejoiceth the damsel. Even as one who fitteth a *Doucet* costume to a débutante, so is he who clotheth a woman's vanity with pleasant prophecies.

3 She goeth to the sorcerer and the fortune-teller and *she returneth with a marvel alway*. Yea, though she believeth not, yet doth she believe, and her lips are filled with wonders.

4 Behold, a damsel said unto me: *How well thou understandest me; yet I knew not what she spake, for she ended not her sentences. But I held my tongue, and*

forbore questioning; therefore was I clad in wisdom.

5 ¶ He who spilleth ice-cream upon her front breadth shall be forgiven; but whoso mentioneth her last night's indiscretion shall be despised.

6 Better are two left-hand gloves, than a man in the moonlight *with the wrong woman*; and a maiden alone by the seashore is as a hat without a hat pin; she breedeth wild thoughts.

7 As a cushion which sheddeth its feathers, as a moulted dog which leapeth upon thee, so is a woman who saith continually: *Why desireth thou to kiss me?*

8 To be two years a widow exceedeth a college education; and a woman *without brothers* hath a hard time.

9 A teasing woman is as a squeaking shoe, or as when one walketh on spilt sugar.

10 A wise maiden scentheth trouble afar and avoideth a scene; but the foolish damsel exclaimeth: *Don't!*

11 A good woman would rather be the

mother of a genius than the wife of a hero.

✓ 12 Not by their *strength* do men prevail over women to have their way, but by *obstinacy and persistency*. For any man in time can win any woman.

13 It is naught, it is naught, saith the maiden; but when he is gone his way she hurrieth to the mirror and rejoiceth at her beauty.

14 ¶ Mark the woman in love, how she beginneth a series of revelations; yea, though she be innocent of guile, yet doth she not hide her *good points* from him.

15 She dresseth in masquerade costume to her advantage, she sheweth her ankle. He surpriseth her in a fair morning-gown and her *negligé* is not without peril. She weareth the thin shirtwaist, that sheweth pink ribbons beneath its folds; she inviteth him to bathe at the seashore;

16 But when she appeareth with her hair braided, when its plaits fall down her back, when the *blue ribbon* binds it, *then* is her time come, and danger is at hand.

Chapter V

1 A warning against confessions of apathy. 5 The methods of clever men alike, when in love. 9 On last loves. 10 Women to be watched. 11 Letters a test of worth. 13 A woman's future prophesied by her mother.

PRITHEE, my son, say not unto a woman: Beloved, why love I not thee; why am I cold? For behold, thou art fair, thou hast doves' eyes; thou art clever, and worthy my regard; yet is my heart dead, for *I cannot love thee*.

2 For her soul shall sicken at thy words, and a bitter thought shall come to her; yea, two things shall persecute her in her meditations:

3 For she shall say: If he loveth me not now, then will he *never* love me;

4 And: It is my fault, for lo, I should have *made* him to love me, and I could not.

5 Clever men make their love in the same wise, one like unto another;

6 With witty jest and with frankness, *displaying their wounds*.

7 Confessing their danger and rejoicing

in their peril, regarding themselves *with humor*.

8 Beginning at the end of the flirtation, and proceeding backward, from the inside outward.

9 For in the game of love, there is but one law: *Thou shalt make neither thyself nor her ridiculous.*

10 Son, mark the soft and oily lover, how women avoid him. His ways are devious and cunning, he covereth his tracks.

11 He whispereth in the dark, he seeketh dim places.

12 Yet will no thoroughbred endure him, for he putteth them to shame.

13 Verily, I say unto you, many a maid may be kissed in the open who, when her hand is touched under the table will cry: *Nay, nay!*

14 A bold heart can conquer a princess, but he who seeketh her by craft getteth only seconds.

15 ¶A woman findeth in her last lover much of her *first* love; but a man seeth his next-to-the-last love, alway.

16 Son, heed my instruction, and apply thyself to know women; let thine eyes observe her when she is with another, for what she doeth with *him*, so will she do with *thee*, also.

17 Count no woman wise, until thou hast received a letter from her hand; but love none thou hast not seen face to face, for she who is not foolish on paper is worth knowing.

18 **F**avor is deceitful and beauty is vain; but she who offereth to mend thy glove shall be praised. ↪

19 Woo her not till thou hast seen her *mother*, for a score of years worketh wonders.

Chapter vi

1 *The patriarch apologizeth for woman's inconsistency. 5 How she is often reproved 7 and stultified. 10 The ten signs of a woman in love.*

WONDER not at woman's inconsistency, for she hath been created of warring essences.

2 For she is the weaker vessel, yet

shall not the strong enjoy her unless she consenteth; and that which she *loveth* must she refuse alway.

3 She feareth a mouse when it appear-
eth, yet she goeth to fierce pains with
gladness;

4 She demandeth of men the impossible
alway; yet she refuseth to see the side
that appeareth not *first* unto her.

5 Her ways are devious and full of
guile; yet when she taketh the straight
road *she is reproved* for her frowardness.

6 Yea, when she entertaineth a fool
with honied words, do men accuse her
of hypocrisy; yet if she telephoneth to
men, asking them to call, then are they
enraged and perverse of spirit.

7 And in her defeat by her beloved is
her only victory.

8 She beareth agony continually, yea,
she smileth and concealeth her pain; yet
if a man suffer, the whole city shall
know it.

9 ¶ There is a thing no woman know-
eth, and all her days it shall be unre-
vealed; how she hath acted in private

theatricals, no man shall tell her, and women shall say sweet words, *meaning nothing*.

10 **S**on, if a maiden love thee, thou shalt appear *handsome* in *her* sight; she shall praise thine eyes, and the corners of thy mouth, yea, she shall admire thy hands. Though thou wert even as the ourang-outang yet shall she paint thee with fancies.

11 She shall be easy of access; she will accept all thine invitations; she shall have time in plenty.

12 She shall shew thee her new raiment and ask thy judgment; and the gown which thou approvest not, she will not wear it.

13 She shall ask thee of thy mother, and thy sister; she shall demand a photograph of thy childhood.

14 She shall read the books that thou readest, she shall study thy taste. She shall know thy color and thy song; she shall remember the sugar in thy tea, and the lamb chop thou despisest will she not offer thee.

15 She shall pick threads from thy garment; she shall brush thine hair.

16 She remembereth when she first met thee, and knoweth when thou hast last called. She laugheth at thy jests.

17 She knoweth thy neckties; she heedeth thine opinions and *quoteth them* to her friends.

18 She giveth thee foolish gifts; and she knoweth if thou usest them *not*.

19 She readeth thy letters even when they are *cold*; she knoweth thy step when it is outside the door.

Chapter vii

1 Women to be understood and guarded against. 3 Her methods contrariwise. 7 The universal confidante to be avoided. 8 When to confide. 10 A comparison of the plain and comely maid, and their methods. 14 Woman's prudence.

HEARKEN unto my words and attend diligently to my counsel; for the world is full of women, and the women full of wile; so that a man, if he goeth not warily withal, shall surely fall a prey thereunto.

2 For in the endeavor to *misunderstand* women we spend our most delightful moments.

3 ¶ Take heed and know that a fond woman's commandment is made only to be broken; and only a fool erreth therein.

4 When she smileth, peradventure it may be for another; but when she frowneth it is for *thee alone*.

5 If she talketh much of another, rejoice that thou hast no rival; but if she keepeth silent concerning him, *watch thou his acts*, for danger lieth in wait for thee.

6 If she weepeth, weep thou also, and her grief shall be abated.

7 ¶ Many a woman hath said unto me: Lo, I am the universal confidante, and *all men* tell me their loves; yet have I *not* confided in her.

8 ¶ If a damsel importune thee for thy secret, lie thou straightway; yea, if there be naught to hide, invent thou a pleasing romance, for *words* shall content her.

9 Yet if she ceaseth from her questions, if she respecteth thy privacy, *then* mayest thou tell her the truth.

10 ¶ My son, beware of a plain damsel who charmeth thee, for she needeth much wile, and useth *divers weapons*;

11 She expecteth not to win easily, and she maketh sure her aim; she playeth the sympathetic. She studieth to please, she doeth many favors.

12 But the fair maiden is simple of heart, she thinketh much of *herself*; she giveth naught, but receiveth alway; she basketh in her own beauty; she maketh men to be weary.

13 ¶ Doth a woman strive for the *impossible*? Nay, she knoweth not the gain thereof; and she scoffeth at him who desireth a marvel.

14 Lo, many a man hath given up a good salary for a chance of fortune; but a woman preferreth the bird in the hand.

15 If thou makest a statement concerning women, lo, she shall immediately try to disprove it straightway. She goeth by contraries.

16 When a woman breaketh her heart, when disaster befalleth her love, she entereth the house of memory and shutteth

the door behind her ; but if a man slayeth his hope he shutteth the door also, but he departeth.

17 For all women are even as Lot's wife, looking backward.

Chapter viii

1 The patriarch, to persuade discretion, 3 sheweth how to quarrel 4 and flirt. 6 Women easily to be held, once won. 7 Upon competition. 10 Sun-dry observations common to all women. 18 How women spy on women.

O SON, heed my wisdom and learn my ways, and maidens will follow thee ; in Ethiopia shall the garlands be hung, and the damsels of Assyria shall say : He is a dear ;

2 And from the Land of Nod shalt thou receive perfumed letters and couch cushions and photographs.

3 ¶ Many a maid have I won by a quarrel, when flattery was in no wise helpful ; but take heed that thou art *in the wrong*, so that thou mayest acknowledge thine error.

4 ¶ Yet repeat not the manner of a flirtation ; for lo, all the world shall hear of it, and women will taunt thee ; even the *débutante* shall revile thy ways.

5 A poem to the foolish and a conundrum to the wise ; a kiss to the chaste and a handclasp to the unchaste.

6 ¶ A man is like unto a fort in a strange land, easy to capture, but hard to hold ; but a woman of virtue is like an eel in a bathtub, not easily to be acquired, yet difficult to lose.

7 ¶ I say unto thee, verily, eschew competition, for if she loveth another more than thee, naught of *thy doing* can vanquish him.

8 And if she loveth thee not *at first*, then will she never love thee.

9 While thine arm is about her, let it be as if other women *were not*. Mention them not ; nay, ignore them utterly.

10 ¶ Observe woman and her ways, and be not deceived by false tidings ; for a woman may use a *lorgnon* without being near-sighted, and not every one whose waist buttoneth up behind keepeth a maid.

11 A woman liveth in a romantic *future*, yea, one which cometh not; but a man liveth in the *present*.

12 Her heart consenteth before her lips say: *Yea*; and in this interval lieth her Paradise; wherefore she would prolong it.

13 ¶ She sendeth a telegram of *ten* words; nor more nor less can she be persuaded, though her need be great.

14 She saith: *Lo, I have washed mine hair, and I can do naught with it!*

15 She saith: If thou hadst come on the *yesterday*, we had a good dinner; why camest thou not *last* week, when mine house was in order, for now it is a sight.

16 She saith: I pray thee, let us be honest one with another, and if thou ceasest to love me, *tell me* and I will go my way; but *be not persuaded*.

17 She saith: *Lo, it is passing strange that my child behaveth not before company; when we are alone then will he speak his piece.*

18 ¶ I have seen her when she watched the raiment of her sisters in the street,

and in the house when she scrutinized their ways ; nothing escaped her.

19 She turneth her head, she appraiseth her neighbor's costume, saying : Lo, it is machine-embroidered, and : she weareth cheap lace, her shirt-waist is not clean.

20 Who is more virtuous than she who hath once kissed and hath ceased from kissing ? She is impregnable ; there is none like unto her.

Chapter ix

1 *An exhortation to eschew Platonic affection and its inevitable consequences. 8 Sundry qualities of women likened. 12 Whom not to marry.*

TELL me, ye simple ones, how long will ye go in for Platonic friendship ? and the scorners delight in their *I-told-you-so's* and the gossips whisper.

2 I also will mock at your calamity ; I will laugh when passion cometh. When her tears flow, I will say *ha-ha!* I will rejoice with exceeding great mirth.

3 Then ye shall call on me and I shall not answer; ye shall ask my advice and I shall withhold it. For there is *none* escape.

4 Ye would none of my counsel; ye despised my precepts. Ye were as one who playeth with a live wire, and is become full of sparks.

5 Therefore shall ye eat the fruit of your own way, and be filled with your own devices. Ye shall *squirm*, uttering foolish lies, explaining nothing.

6 ¶ But whoso hearkeneth to me shall dwell safely, and shall be quiet from fear of trouble. Women shall say: *How interesting*, and shall much desire him. He shall be inviteth to theatre parties, he shall dine at no cost. The matrons shall receive him with smiles.

7 The wise shall enter into upper Fifth Avenue, but the West Side shall be the promotion of fools. In East Eighteenth Street shall they take up their abode and a hall bedroom shall receive them. In Harlem shall they make their calls.

8 ¶ Of women who could brook reproof have I known upward of an hun-

dred; but of them that could discreetly take praise, nay, not one.

9 ¶ Can a woman entertain a man and a pet at the same time? I say unto thee, one of the twain shall suffer jealousy.

10 ¶ As the salt-cellar whose cover cometh off in the soup, so is the matron who extolleth her babes.

11 Even as the sound of sleighs upon bare ground, so is she who saith: I shall never marry.

12 ¶ Attend unto my instruction, that thou proposest not to the wrong damsel, for I show thee revealing signs;

13 Ask not her who trieth to get in ahead of the line at a ticket-window; neither to her who shutteth not the door of the car after her;

14 Nor whoso spendeth her hours in the dressing-room of the Pullman, causing her sisters to gnash their teeth, and say fierce things.

15 Neither to her who knoweth not how to say Good bye, at the telephone; nor her who grafteth scarf-pins, saying: I will return it.

Chapter x

1 *Methuselah examineth matrons for their faults and foibles. 6 Women not easily fooled except by themselves. 8 He sheweth the instruction of silence. 12 The desperate simplicity of a young wanton.*

A BLACK corset is an abomination, and she who leaveth her hair in the comb shall be cast out into utter darkness.

2 Count no matron happy until she hath passed thirty, and hath not waxed fat. For then do her sisters torment her, saying: *In this gown thou needst have no fear, it becometh thee; but wear not horizontal stripes, for thy hip increaseth.*

3 Behold, no woman with a perfect figure shall escape calumny from her sex, yea, her reputation shall be questioned amongst her sisters; and a good complexion is ofttimes suspected.

4 In the mind of a woman, to give birth to a child is the short cut to omniscience.

5 For she who hath had children contemneth her who is not a matron; yea,

she despiseth her in her heart; wisdom and excellence shall not appease her.

6 ¶ My son, waste no time in trying to fool a woman; rather let her fool *herself*.

7 Judge not a woman whether thou shalt marry her, until thou hast seen her family bathroom and its appointments.

8 The sun must not see what the moon seeth; nor the piazza chair know what the divan knoweth. Illumine not with words of light the deeds of darkness.

9 Go to the couch cushion, thou tattler; consider its ways and be wise;

10 Which, having seen and heard divers *curious things*, telleth naught; nor will a slap on the face provoke it to indiscretion.

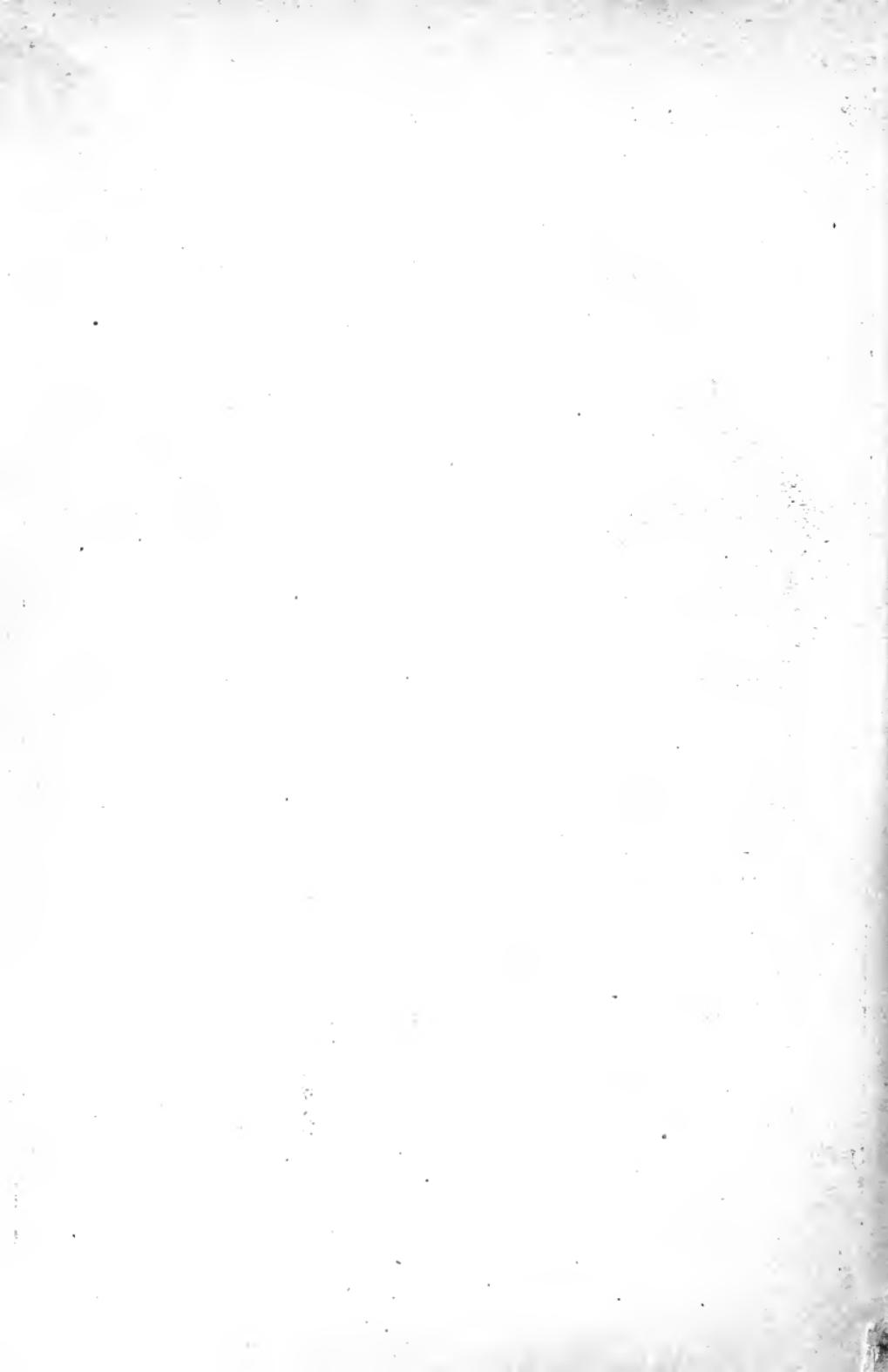
11 Yet a woman and a mouse, they carry a tale wherever they go.

12 ¶ Son, in my youth, I kissed a maiden of Assyria, and she said unto me: Doest thou this *alway*? With *every* damsel doest thou assuage thy desire?

13 Then I waxed bold in my shame and made answer, saying: Yea, *every one* do I kiss, and not one do I not desire her lips.



THE SUN MUST NOT SEE WHAT THE MOON SEETH. (x. 8.)



14 So she laughed and was comforted, believing me not, nor desiring to believe me. She made merry at my jest and was content in her pride.

15 Offer to every woman an excuse in season, that she may clothe her embarrassment; let her not suffer for her complaisance.

Chapter xi

1 *A woman's conscience always in subjection.* 3
Her justification for gossip. 5 *Of engaged maidens' forgetfulness.* 6 *Of kisses felt and seen.* 8 *Women led astray by women.* 12 *Women construe men's actions amorously.* 14 *How to flatter women.* 17
Women aware of their good points. 22 *Quickness of women's minds.* 25 *Women prone to misconstrue kindness.*

UNTO a woman her conscience is a slave, she forceth it to do her will; with what pride she vaunteth her virtue!

2 Saying: Lo, I know I ought not to tell this thing, nor should I divulge it at all; but *thou understandest.*

3 Her friend cometh with tidings, and

she receiveth her with joy, saying: Thou knowest that I believe not in gossip, nor do I talk mischievously of my neighbor, tell me therefore the news, and I will not believe it.

4 She saith: Yea, I know well that I tell not always the truth; and in her heart she thinketh: Surely my frankness condoneth my fault.

5 I have heard engaged maidens, when they said, concerning their past lovers: Yea, I *thought* that I loved him, but I was mistaken.

6 And many a damsel hath besought her sister to marry a man whom she would in no wise be persuaded to marry *herself*.

7 ¶ My son, there are subjective kisses, and kisses objective; there are kisses seen and disgusting, and kisses felt and rapturous; but the glory of the subjective is one's, and the shame of the objective is another's.

8 It is not by men that women are betrayed, but rather by women. Lo, I observed a prude amongst sports, and the prude was a sport also, even as the others,

fearing to be different from the rest. And also I observed a sport amongst prudes; her conduct was seemly altogether.

9 Doth a woman smoke her first cigarette because a man asketh this of her? Nay, but because the other women at the table smoke; even at the dove lunch taketh she the first step.

10 Yet the froward woman is she that is frankest; she speaketh her mind. Doth a woman speak platitudes and hot air? Behold, she is innocent.

11 Every man judgeth a woman by his own experience alway. If she refuseth him, he saith: Lo, she is inaccessible, but if she consenteth, he saith in his simplicity: Behold, so doeth she with every man.

12 ¶ I say unto thee, not by kisses and honied words doth a woman measure a man's love, but by every deed he doeth. She is sensitive to his approaches; if he toucheth her glove she thinketh: Lo, this is an advance, his love progresseth. He examineth her rings, and she questioneth herself whether he be enamored.

13 ¶ She whom thou lovest must laugh when thou laughest and cry when thou criest; for if she laugh when thou criest or cry when thou laughest, woe be unto thee.

14 ¶ My son, wouldst thou flatter women? I counsel thee, avoid generalities; say *not* unto her: Thou art fair, my love, thou rejoicest my heart with thy comeliness,

15 But let thy words be *definite*, go thou into details, for this will cause her joy;

16 Say unto her: Love, thy nostrils are proud, they show thy caste; and thine ear is like a seashell. How cunning are the tips of thy fingers, and the line of thine eyebrows, naught can match it.

17 ¶ Behold, she knoweth her points, good and bad knoweth she them all, from the greatest even unto the smallest; for her mirror instructeth her and she *knoweth* her frame.

18 The excellencies of her rivals she knoweth also; and lo, if she hath thick wrists, of every other woman's wrist will she take notice.

19 She weareth a number three shoe,

for it is a comfort unto her; yet when thou askest will she say: Lo, a *two-and-a-half* is my size.

20 Knowest thou a woman who criticiseth not other women's attire? I say unto thee, there is not one who cannot point out their faults and advise them, what they should wear. Though she dress like an art-student, yet is *she an authority*.

21 ¶ Many a woman seemeth to be trying to convince thee; yet it is but *herself* whom she would convince.

22 ¶ What is quicker than a woman's mind? She leapeth to conclusions, and the question thou askest she answereth it not, but what she *thinketh that thou mearest*, that she answers. She will not be pinned down.

23 As a fly entangled upon sticky paper, so is a woman who seeketh to justify her conduct.

24 Lo, if thou speakest to her the whole truth, she will say: Ha-ha, he deceiveth me, he hath not told me the half, I will add unto it.

25 Son, say not unto a woman whom thou knowest not: Lo and beware, thy sidecombs are falling, and a hairpin escapeth from thy tresses; it will invite her wrath, she will look upon thee with fury.

26 She will turn a compliment into an insult in the twinkling of an eye; when thou praisest her, she will misconstrue thy words.

Chapter xii

- 1 *Maidens repressed must break forth in indiscretion.*
- 2 *A woman friend is to be desired for the blessedness and advice she bringeth to whoso is faithful.*
- 12 *The mischiefs of photographs and the signs thereof.*

GO to, my son, be not deceived by vain signs. Knowest thou a maiden who sheweth all her letters to her mother? Cultivate her, and she shall soon send thee words of fire.

2 Even as the blower on the fireplace hideth the flames, so shall she break forth when her parents' scrutiny be removed.

3 ¶ If thou shalt receive my words and hide my commandments with thee, all women shall be as one woman with thee, *and she easy.*

4 Seek *one* woman whom thou canst trust, and to her who lovest thee best, tell thy secrets. *She* will deliver thee from the hands of strange women, she will expose their craft; and of her who flattereth thee, will she make known the reason.

5 When thou findest her whom thou canst trust, go, but return alway. Smile upon her across the chamber when thou art encompassed about; when women admire thee, let thine eye seek *her* out. Across the dining table shalt thou make her a sign. She shall possess thy secret glance.

6 When thou puttest on gay raiment, when thou anointest thine hair, seek *her* ere thou goest thy way to the feast; and when thou departest therefrom, then shalt thou soon return *unto her*, telling thy tale. She will interpret thy dreams.

7 Seek not to deceive her, for she who

loveth thee is wise and knoweth thy moods. Put thy trust in her and she will teach thee women's ways.

8 ¶ It is better to believe and be deceived seventy times seven than to think *all women* are false; yea, it is more affording.

9 If thou suspectest her, it is better to leave her than to doubt; but to believe and to doubt also, it is a bitter torment.

10 In my youth I knew a maiden of the Land of Nod and I loved her. And my friends came unto me and said: Lo, she is a devil, cast thou her off. But I made answer, saying: Verily I wot well that she is either angel or devil, for in no other wise could she charm me; yet would I think her an angel *while I may*, for I cannot leave her.

11 The fool saith in his heart: *All* women are liars, but I say unto thee: Verily, two good women friends are worth more than a million saints.

12 ¶ Now I went into the chamber of a maiden, and there were many photographs; on the writing desk, and the

mantel and the mirror thereof were many faces; but I discovered not *mine own*.

13 And I rejoiced, saying: Lo, I am at the head of the procession.

14 And on another time I entered the chamber of yet another damsel; in her abode I made my way privily. And behold, my photograph was displayed in a frame of fine gold.

15 And I cried aloud in my shame, and waxed hot, saying: Alas, that I am become a *gooseberry*, for she useth me to her own end; I am as the geography of the schoolboy, behind which he readeth the story of Bloody Mike the Avenger. For she wantoneth with my name, fooling her friends.

Chapter xiii

The discipline and doctrine of women in their efforts to ensnare men shewn in the complete alphabet of her wiles.

HEAR now my word, and listen to my instruction, that thou be not fooled of the woman who seek-

eth to ensnare thee; for her ways are plain unto me, and by many defeats have I won victory over her.

2 For in my youth I had experience of the women of Mesopotamia, and of Ethiopia, and Assyria, and Havilah, and of the countries by the Euphrates;

3 And they taught me their lore, yea, one woman told of another, and confessed her secret heart; and on my tablets wrote I down their sayings.

4 ¶ My son, keep my words and lay up my commandments with thee, that they may keep thee from her who flattereth thee with honied words.

5 For lo, this is her cunning and by *these crafts* doth she practise upon thee when she would bind thee to her side forever; aye, though she be innocent of guile, yet hath she her *system* and it shall not fail.

6 ¶ Behold, from my window have I regarded her, and I have beheld her ways how she compasseth the fascination of the simple ones; from her first move unto the end of the game have I watched

her out of mine eye, and *this is the manner of her doing*:

7 Lo, she hath met him in a company of youths in the green fields; and she hath espied her quarry; she hath determined to capture him, and *he is already lost*.

ALEPH

8 She establisheth a *personal relation*; she hath made him to notice her from amongst the others; she hath asked him to carry her coat; she hath put her purse into his pocket, and he doeth her service.

BETH

9 She establisheth *proximity*, and of *propinquity* she hath made her use; she hath entreated him to tie her shoe; she hath decorated his buttonhole, and her breath is in his face.

GIMEL

10 She hath awakened his *protection*, she hath shewn her alarms that he might comfort her; for the dog that barketh and the cow with horns, they have provoked her fears.

11 And lo, he is *mighty* and stilleth her fears ; she hath taken his arm.

12 From a high place he hath lifted her down, even from the stone wall hath he lifted her and she marvelleth at his strength.

DALETH

13 She hath achieved a *tête-à-tête* and she hath told him her *confidence* : she hath poured out her heart,

14 Saying : I know not why I tell thee this, for I have *never* told it before ; but surely thou understandest me and *I can trust thee* alway.

HE

15 Behold he hath called for the third time, and she saith : Lo, I have missed thee and all day yesterday thou wert in my mind, for I had divers things to say to thee.

16 And when he goeth she saith : *When shall I see thee again ?*

VAU

17 She establisheth a *secret union* between them, and in the company of

strangers she saith unto him secret words. She referreth to untellable things; she buildeth up a past and useth it.

18 She giveth him a *pet name*; she signeth her letters, *the Princess in the Magic Tower*.

ZAIN

19 She desireth to be treated *as a man*: she yearneth for the simple relation of a *comrade*,

20 Saying: Lo, how I trust thee, for thou hast not regarded me merely as a woman; thou hast not *made up* to me.

21 Yet doeth she the feminine and helpless alway, she confesseth her weakness and extolleth his strength; she laugheth in her sleeve.

CHETH

22 She sheweth an *interest* in all things which concern him; of his doings at the *office* she inquireth, and of his comings and goings she displayeth concern.

23 Saying: *And how was old Jones to-day?* Did he trouble thee? And of that new customer in Peru, hast thou heard aught?

24 She readeth the books he readeth:

she consulteth the newspapers that she may discuss with him.

25 And she saith: Lo, I have read that book which thou mentionedst, and *I agree with thee perfectly*; thou art right concerning it.

TETH

26 She getteth him into the kitchen; he openeth beer and sardines in the evening; she bindeth an apron about him and she sitteth upon the washtubs; on the table she swingeth her *silken stockings*.

27 She standeth beside him when he openeth cases; when he putteth up her shelf she handeth him the hammer and nails; she smileth upon him.

JOD

28 She asketh for his photograph: aye, for the photograph *when he was a babe* she manifesteth envy; she stealeth it from him.

29 She admireth his shoulders; she saith: Lo, what a *stunning* profile thou hast! Thy mouth is firm. Behold, thou art distinguished.

30 She inquireth of his mother and his Aunt Jane, his little nephew and all that are within his gates.

CAPH

31 She attempteth his reform; she sheweth an interest in his health, saying: Lo, I know well that it *harmeth* thee to inhale cigarettes; why wilt thou not regard thy health? *For my sake* be careful, for if aught afflicted thee, then would my heart be bowed down;

32 Yet is it not meet that I should stand between thee and thy pleasures, for I know not the ways of men, nor of their needs. Far be it from me to restrict thee in thy enjoyment.

33 Yet I beseech thee to *wear rubbers*, and warm underwear thou must *not* neglect.

34 For thou must preserve thy strength and beauty.

LAMED

35 Now seeth she his bachelor apartments where he taketh his ease; and she marvelleth at man's *liberty* and freedom

until she saith: Lo, *would that I were a man* also, and not a woman, for thy freedom maketh me to envy thee;

36 Yet *who* doeth thy mending? and thy clean linen, *who* is there that layeth it out? *who* cleaneth up thy room?

37 Who attendeth to thee when thou art sick? Who holdeth thy hand and smootheth thy pillow? For it maketh me to fear for thee.

38 *Promise* me therefore that when thou art stricken thou wilt send for *me*, that I and my sister may visit thee and do what shall be necessary for thy comfort, and we shall come *gladly*.

39 And in her own house she sheweth him the contrast; she maketh him to be easy in mind and in body: she waiteth upon him with smiles.

40 She adjusteth the sofa pillow, she placeth his smoking materials at his hand, she screeneth the light with a red shade. She giveth deft touches.

41 And she saith: Lo, how *lovely* to be a man! *Would that I were free also that I might come and go unquestioned*;

I abhor the feminine touch, and man's simple taste, lo, I admire it. Yea, put thy feet upon the couch and *be comfortable*; strew thine ashes where thou wilt, for it will keep the moths from the rug.

42 And the fool thinketh in his heart: Would to God I had this comfort *alway* and my belongings ever ready at my hand; verily it would be pleasant to be married, and a wife is a desirable thing.

MEM

43 She deferreth to his taste; yea, she maketh him to go with her when she selecteth her hat, and *that which she wisheth* she forceth him to choose for her.

44 She heedeth his words of praise concerning her attire, and the gown he doth not approve will she not wear *before him*.

45 She flattereth his neckties, she calleth his cuff links *good*.

NUN

46 She provoketh a quarrel; yea, out of thin air she createth strife and disputeth with him.

47 And when he is heated, then doth

she humble herself, saying: Lo, *thou* art right. Let me grovel before thee; accept my apology, O lord, for I am as *nothing* in thy sight.

48 Upon her eyelash the tear-drop trembleth, her lips are lovely with quivering; yet doth she not weep, nor do her eyes grow red,

49 For there she draweth the line; she knoweth that she would be ill-favored and it would avail her nothing.

SAMECH

50 She asketh his advice, and she *pretendeth* to take it; she steereth him cunningly, saying:

51 Lo, I am *so* impractical, but thou hast experience; men and life are known unto thee, *thou* hast understanding.

52 But I am helpless in mine ignorance and in matters of business I *know nothing*. Counsel thou me.

53 And when he hath spoken words of wisdom, she saith: Lo, how thou hast holpen me; what would I do without thee!

AIN

54 She boasteth of her happiness and the simplicity of her relations with him, saying: Lo, I am a bachelor maid, *I desire not to marry*; I am contented and a husband is not necessary unto me.

PE

55 When he feeleth safe concerning her, when he looketh upon her as his property, when he monopolizeth her easily without promise of marriage, when he hath grown contented,

56 Then she springeth another man upon him; she dallieth with the handsome stranger, she is seen in the company of callow youths.

57 Yet doth she watch him privily and her sisters tell her concerning him.

TZADDI

58 She disappointeth him upon occasion; he calleth and *she is out*; he cannot understand it, and his heart is oppressed.

59 And when she cometh she saith: Behold, I was detained, I simply *tore* to get here, yet was it impossible; I grieve

for thee, for I did marvels that I might reach thee in time.

KOPH

60 She committeth an indiscretion that it may bind them privily together; she relieth upon his honor, she is at his mercy and is fearful.

RESH

61 She provoketh a struggle, and he snatcheth at her fiercely.

62 And she saith; Lo, I *thought* that thou wert a *gentleman*; how *darest* thou impute such and such to me; what *cause* have I given thee?

63 She accepteth his apology.

SCHIN

64 She interesteth herself in the women he hath known; lo, she praiseth them mightily, extolling his discernment: she displayeth magnanimity and *forgiveth* him all things;

65 Yet when she is *sure* of him she pretendeth to be jealous, she accuseth him unjustly, making a mock of his friends, yea, she leadeth him a life.

TAU

66 Now summoneth she him to her abode for his finish ; her way is prepared, and the end is come ;

67 She springeth her last trick upon him, saying : Verily, verily, mine heart is troubled, and I need thine advice, thou art mine only friend. Lo, I am invited to visit mine uncle in California for six months, and I know not whether to go or not.

68 And he persuadeth her not to go ; he proposeth to her, and she accepteth him.

69 ¶ Give her then the fruit of her hands and let her own works praise her, for she hath gotten her will and brought him to submission.

Chapter xiv

1 *Four things unknowable.* 3 *Four things insatiable.*
6 *Three things inevitable.* 8 *Not to hurry women in love.* 14 *The error of folly in kissing.* The first call. 17 *How men propose not to be known.*

THERE be three things which are too difficult for me ; yea, four which I know not ;

2 The way of a woman with nerves ;
the way of a maid with her dressmaker ;
the way of a damsel bidding farewell ;
and the way of a matron who understand-
eth the speech of babes.

3 ¶ There be three things which never
satisfy a woman ; yea, four which say
not : *It is enough.*

4 Her photograph ; and the fit of her
raiment ; a novel with a sad end ; and the
wooing of her lover.

5 For it is easier to find a woman satis-
fied with her mirror than a maiden con-
tent with *all* her names. For Susan
desireth to be called Huldah, and Sarah,
Deborah.

6 ¶ Two things a woman saith on part-
ing ; yea, three speeches are necessary to
her :

7 Lo, I have had *such* a charming time ;
and : *It is so good* of thee to have asked
me ; and : *Now do come and see us.*

8 ¶ Hurry not a woman's favor ; neither
force her hastily to surrender to thee.
For she goeth into love as she goeth into
the waters *at the seashore* ;

9 First a hand and then a lip goeth she in by littles. She diveth not, she leapeth not from the pier ; but by gentle shocks and cries of protest she entereth *slowly* ;

10 Yet when the waters of *love* encompass her, then is she supported. She swimmeth in her joy ; she floateth on the tide of happiness.

11 For all her lines are drawn in pleasant places.

12 ¶ Son, when thou callest upon a damsel for the first time, see that thou goest alone ; for a *first call* often bringeth forth a miracle. Hunt not in couples, lest thou gettest not acquainted.

13 Eschew letters of introduction, which are the methods of fools. Be sure she desireth thee, and visit her alone. She will receive thee willingly.

14 ¶ The fool trieth a maid with wiles before he kisseth. He toucheth her hand privily, he sitteth more near. But yet a bolder one feareth not ; he jumpeth up, he runneth across the chamber and fall-eth upon her with suddenness, ere she is aware. *She is astonished,*

15 And she slappeth his face.

16 But the man of understanding heedeth *a sign*. It is revealed to him what he shall do. When he cometh three parts sure, then he proceedeth. For the three parts are even this damsel, and the fourth is *all women*.

17 ¶ No man knoweth how another man maketh his love, for women tell not. But women know well of women's ways; if a man love, he telleth *much*.

18 Though a woman be as honest as a child before company, yet will she lie to the man she loveth.

Chapter xv

1 Proper consideration to be shewn towards women in love. 6 Women's rivalry. 9 The proper time to be chosen for proposals; when ill-advised 10 and when fitting. 14 Engaged women lose friends swiftly.

MY son, if a woman confesseth that she love thee and thou lovest not her, leave her not, forsake

her not in her anguish ; make her to laugh, and let thy conduct be merry.

2 Yet when she saith : I have repented of my folly, forget thy pride and be glad ; remind her not of her words, be thy mouth shut upon her weakness *aforetime*.

3 Some women are to be captured by storm and some taken by siege ; yet if there be not a traitor in her heart that shall deliver up the garrison, thou shalt not prevail over her.

4 ¶I say unto thee : Verily, not every woman that looketh like a maiden going to a tea is a typewriter ; for some are maidens going to a tea.

5 If, when thou callest, a woman asketh thee concerning thy goings-in and comings-out, and what thou doest, take heed, for she thinketh of other things ; she *prepareth* herself to work thee.

6 ¶I have watched the rivalry of maidens at the summer hotel, yea, at the seashore have I regarded their strife. Yet could I not judge a damsel's popularity by the flowers she received ; for verily, it may be her mother who sendeth

them, and the old man footeth the bills.

7 For the rivalry of women is visited upon their children to the third and fourth generation.

8 Son, be not deceived by the undemonstrative, for a woman of ice may desire to be wooed with ardor ; and she who standeth apart hath her own opinion of the laggard lover.

9 ¶ Propose not to a woman when she hath gotten a new frock, nor when she is puffed up with victories ; when she reigneth and rejoiceth in her hour of triumph, come not nigh unto her ;

10 But when she be ill or weary, when she is cast down in spirit and needeth a comforter, *then* be thou ready, and make thy suit.

11 After she hath walked far and resteth, while the storm gathereth and the thunders are loosed in the heavens, while she listeneth to fair music, when the wine cup is emptied, then shalt thou have thy way with her.

12 And a wedding in haste is worth two at leisure.

13 If she dresseth her hair in a new fashion, some one hath great influence over her; and if he shaveth his beard, there is a reason.

14 When a damsel becometh engaged, lo, she breaketh many charms; and her life-long friends discuss her. Yea, her dearest sisters laugh and whisper in scorn.

15 Is her ring *wished on*? Peradventure it may be but to test thy *strength*.

16 Who can withstand a maid of ten years? Behold, she hath many uncles.

Chapter xvi

1 General observations concerning women. 3 The first kiss. 7 Men pleased at their own follies 8 and wisdom. 9 Women's aging. 13 Her economies. 16 The cheap woman.

EVEN as one who wipeth his hands upon a new towel, as flypaper to the bare feet, so is a woman who asketh thee continually if thou lovest her.

2 Gum may be removed from the hair, and ink under the thumbnail will in time

pass away; but she who talketh too loudly in the street car cannot be changed.

3 A maiden's first kiss cometh hard, yea, it is as the first olive out of a bottle, requiring *much skill*; but the rest are easy.

4 As a hot drink on a sleighride, so is a woman who asketh not troublesome questions.

5 The education of a fair damsel is pleasant; yea, it rejoiceth the heart of man to give counsel to her and to teach her in new ways.

6 A man may be square, because of the opinion of his brothers; but if a woman be white, she alone is to be praised.

7 ¶ Son, when thou art old it will please thee more to remember the duties thou hast *neglected* for love of women, than all thine honors.

8 The bachelor thinketh he understandeth women, knowing a little of many; and the husband is wise in his own conceit, knowing much of one; but a woman holdeth them *equal in folly*.

9 ¶ Even as one who putteth the mucilage brush into the ink bottle, so is he

who saith unto a woman: Beloved, how young thou lookest *to-day*; how well thou appearest!

10 ¶ When she enjoyeth not all people, when she scanneth her mirror in the morning, when she seeketh the youth of the land to enslave them: these are the stages of her *aging*.

11 Who is more staid than the damsel of twenty-three? Lo, she scorneth the world, she writeth cynically in her journal, she spitteth the ashes of joy from her mouth, she talketh wisely to the old men and scorneth babes,

12 Yet in another year she returneth to embroidered lingerie, she danceth the two-step with ardor, she writeth many letters.

13 ¶ O, marvellous are women's ways, and most wonderful are her economies.

14 On cheap underwear and on cheap stockings and cheap boots she economizeth, yea, from the bargain counter she selecteth her gloves; but on her hats she throweth her substance away.

15 But at the marked-down sale there are no veils found.

16 ¶ The thoroughbred is wonderful to me; but a cheap woman is an abomination in mine eyes;

17 She weareth a solitaire moonstone ring, and she cleaneth it not,

18 She weareth a fascinator ever upon sleighrides,

19 She keepeth three hats going, yea, their progress is relentless; as scarlet changeth to mauve and mauve changeth to magenta, so her hats change alway. For last year's best becometh this season's every-day hat, and this year's every-day becometh next year's rainy-day hat; yea, though it be of blue tulle, withal, its course is fixed and changeth not in its progression.

20 She putteth on an old silk waist for her housework, and the fresh morning gown knoweth her not.

21 Her white gloves are soiled alway; and the button leaveth her boots.

22 She weareth *Louis Quinze* slippers that are run over at the heels; she hath a hole in her stocking.



THE DAMSEL YEARNETH FOR CHIVALRY, BUT THE
MATRON DESIRETH IMPERTINENCE. (xvii. 3.)



23 Her Jaegers bulge at her shoe tops ;
her placket gapeth open, causing men to
turn away their heads.

Chapter xvii

1 *Women indiscreet in anger.* 3 *Age changeth women's point of view.* 5 *Woman's sameness.* 6 *Her abandon and inertia.* 8 *Divers tastes and preferences common to all women.* 16 *Effect of broken hearts.*

WHO can find a consistent woman? Where is she who spitteth not secrets *in her wrath*?

2 When thou hast quarrelled with her and she hath not belied thee to thy friends, then mayest thou say: She is a *gentleman*, yea, she is whiter than snow.

3 ¶ The damsel yearneth for chivalry, but the matron desireth impertinence.

4 And no woman answereth an important question in *less* than eleven score words.

5 ¶ My son, wouldest thou know women? Incline thine ear unto my sayings, for the women of the Pison are like

unto those of the Gihon, and what the damsels of the Hiddekel think, so think they of the Euphrates.

6 ¶ She is like a stone on the hilltop, difficult to be moved.

7 Yet when she is once started she goeth fast and far; no man knoweth her end.

8 ¶ She believeth that *all* men are vain and easy to be flattered.

9 Suffer her, then, in this belief, that she may discover to thee her cunning; *her ways shall be made plain.*

10 Her heart is older than her head; yea, her emotion is the mother of her reason.

11 She remembereth anniversaries even to the day thereof; and by thy memory shall thy love be measured.

12 She desireth many things, and she is happy till she getteth them.

13 *Two* things she holdeth dear, mystery and mastery.

14 Two things she cannot resist in a man, sentiment, for she hath it in store, and honesty, for she hath naught of it.

15 She holdeth a comely youth is he who knoweth it not, and a subtle man is one who provideth her with good excuses.

16 ¶ She jesteth not *at love* until her heart be broken; and an unmarried damsel getteth *much* experience.

Chapter xviii

1 The Patriarch in three parables sheweth the workings of woman's conscience as to shame, 8 financial obligations, and 13 truth.

ON the banks of the Tigris, I came upon a pair kissing; of a sudden I caught them unaware; and I marvelled;

2 For the woman was as bold as a lioness with her whelp, shame was not in her; but the man was embarrassed, yea, he was much rattled.

3 And I spake to the damsel, saying: Wherefore art thou not ashamed, and why dost thy heart beat not?

4 And she answered, saying: Lo, when he first kissed me, *then* was I full

of shame, and my heart beat sore ; I cast down my head ;

5 But now it is over ; behold, I have succumbed ; my heart hath surrendered utterly, and I care not ;

6 Can one lose all twice ? In *that day* was I ashamed because of my defeat ; what worse can befall me ?

7 Though *thou* judgest me, I care not, neither am I ashamed ; for I have judged *myself*. For I fear myself only, and by mine own eyes was I discovered.

8 ¶ Now there were four women by the river Tigris, and to each of them I lent fifty shekels.

9 And the first damsel said unto herself : Lo, I will not repay him, for he is richer than I ; he can afford it. And she paid me not.

10 And the second damsel said : Lo, said he not that he was in no hurry ? *Sometime* will I repay, but not now. And she made no mention of her debt, neither did she ever pay me.

11 And the third damsel suffered much, for she was in hard luck ; so she came to

me, saying: Behold, much would I like to repay thee, but I have not the wherewithal; yet have I not forgotten thy kindness to me. Surely, I will pay thee on Monday.

12 But the fourth damsel paid me in full measure; on the next Saturday discharged she her debt.

13 ¶Behold, there was a married woman, and she had a friend; and her husband knew him, and regarded him not, being exceeding fond.

14 And on a day the young man wrote to the matron, saying: Come thou to lunch with me on Wednesday, and we will eat together; at the restaurant will I meet thee.

15 So she met him and they lunched together; and their discourse was virtuous and without evil.

16 But that night she said to her husband: Lord, to-day, as I walked in town, I *happened* to meet my friend, and he invited me to eat; and I went with him.

17 And her husband said: *All right*, and he opened his paper.

18 ¶For in a woman's eyes a lie is but a half-truth.

Chapter xix

1 How women are successfully to be flattered. 9 Sign of a woman in love. 10 Women's reasons. 13 Woman's nape not indicative. 17 How she burneth her most interesting letters. 19 Of poker. 20 Of froward women.

MY son, wouldest thou flatter women? Observe my wisdom, and be not afraid with sudden fear. For a woman is as a foolish conundrum, *having no answer*.

2 Talk seriously with a silly damsels; but with a wise virgin mayest thou be light-minded.

3 And the matron shalt thou call impudently by her given name, that she forget her years.

4 Praise not a woman for what she hath, but for what she hath *not*, and thy reward shall be exceeding great;

5 A witty woman for her beauty, and a comely damsels for her intellect; a wise woman for her jests, and a frivolous maid for her literary criticism;

6 A pianist for her cookery, and a housewife for her mathematics, so shalt thou praise them;

7 But the mother of *one* babe shall be flattered through that alone, for there the straight way lieth.

8 For I give thee good doctrine; forsake not my law.

9 ¶ Unless she telleth thee *all* she knoweth, the uttermost love is not in her, and she shall escape thee privily.

10 ¶ When she giveth thee *many reasons*, lo, she can be persuaded; if she giveth thee but one only, cease thy supplication.

11 When she ceaseth from calling thee by thy surname, when she calleth thee *you*, then be on thy guard, for this is the end of formality.

12 When she leadeth thee on to talk of *thyself*, she hath one of two motives withal: admiration or contempt.

13 ¶ Judge not a woman's beauty in the street by the back of her head, lest the wise man scorn thee.

14 A flattering deed is worth many com-

pliments; and a pleasing letter worketh wonders.

15 Two kinds of women there be who smoke cigarettes: she who wisheth to, and she who wisheth *two*.

16 When she is least sure she is most decided, and a stubborn woman is oftentimes mistaken.

17 ¶Until she sendeth thee these words, thou hast not won her: Three letters have I written thee, and burned them with fire, for my heart misgave me.

18 She who is engaged to thee should have none other engagements.

19 ¶My son, ere thou takest to thyself a wife, engage her in a game of poker, and *much* shall be revealed.

20 ¶Hear the instruction of a lover, and attend to know understanding, for of women have I known upward of five hundred, fifty and five, in the days of my youth; and my fame was mighty in the land.

21 If thou wouldest be a judge of women, the worst as well as the best shouldst thou know.

22 For the woman who wottest least is even as she whose heart is blackest; and the angel and devil are as sisters, *to one without experience.*

23 For wickedness weareth the cloak of innocence, and the baby stare gazeth from the froward woman's eyes. She hungereth after the callow youth; she studieth his ways and walketh humbly.

24 She pretendeth to be shocked, she casteth down her eyes; she delighteth to be instructed.

25 She laugheth in her sleeve, she amuseth herself with his innocence; and *when he is gone* she telleth his follies.

Chapter xx

1 *In a parable Methuselah sheweth how the shameless cajole men 9 and how ignorance endureth unnecessary pains. 14 How women's politeness leadeth them astray.*

EVERY way of a maid with a man is subtile; yea, it is exceeding wise. As she worketh her new garments, sewing upon the inside so it

may not be seen from the outside, *so she worketh him*. And when her work is completed, she entereth and taketh possession.

2 ¶ I observed her on a dark night, when she walked abroad with her young man, and she wore not her white shirt-waist; nay, it was of sombre hue, *that men might not see her*.

3 For she had succeeded not in her wiles upon the golf links, nor in the ball-room, nor upon the piazza, for he feared her much; yea, he was timid, being simple and free from guile.

4 But she said in her heart: Lo, what shall I do that he may be emboldened? I will lead him beneath a tree to rest in its shade, and I will sit beside him, *meekly*.

5 And it was a dark night of stars, having no moon.

6 Then said that damsel: I *would* that there were a moon, that it might shed its light upon us;

7 And he answered her, saying: Thank heavens there is *not* a moon. And he drew nearer.

8 And she smiled to herself, saying : Now is my time come ; long have I awaited.

9 ¶ Now there were three damsels sitting on three chairs, and each damsels had a youth beside her ;

10 And each youth placed his arm along the back of his damsels seat, privily ; and each damsels observed his act, *keeping her counsel*.

11 And the first damsels waxed *wroth* at the youth's impertinence ; and she leaned back. Then with her eyes she darted fierce glances at him, so that he was rebuked ; and he took away his arm.

12 And the second damsels was rejoiced in her youth's ardor ; she leaned back and enjoyed herself. And the young man withdrew *not* his arm.

13 But the third damsels knew not whether she was pleased or whether to wax *wroth*, for she was one without experience. So she made no sign, pretending not to notice ; and she sat *erect* all the evening, suffering.

14 ¶ Like the alarm-clock that goeth

off at 7 A. M., so is she who saith: I told you so!

15 But a woman who dallieth and is tardy, she is like an upper step which is not upon the stair, causing one to be vexed.

16 ¶ And I called upon a matron; at her house I paid my visit, and I found a bore thereat.

17 And he stayed.

18 While his back was turned she yawned in her kerchief, wishing he might take his way and depart; for she desired much to be alone with me.

19 And it came to pass that after many hours he arose to depart; yea, he took his hat and stood talking;

20 And lo, the matron began to gush mightily with gossip, telling him tales; with many words she beguiled him so that he stood upon one foot and the other, striving to say farewell. And she talked an hour, seeking to conceal her shame.

21 And I *wondered* mightily.

Chapter xxi

1 Methuselah, in an example of his own experience sheweth 3 how women and 6 men behave at dinner parties and 8 after leaving the table.
11 Men's silence and 14 how women lie in wait for interesting men.

NOW at the window of mine house,
I looked through my casement,
2 And behold, a table spread,
with men and women sitting thereat;
3 And lo, every woman flirted with her
neighbor, and the men flirted with them ;
two and two flirted they until the coffee
was served ; and I regarded them.

4 And every woman watched the other
women privily, and made note of their
progress, who were in love, and who in
boredom, and who quarrelled withal.

5 Out of the corners of their eyes they
observed all things that were done at the
table, but they made no sign ; they flirted
continually.

6 But behold, the men were as blind,
each regarding his partner and none other ;

he attended each to his own affair, he looked straightly, minding his business, and in no wise observing the others at the table.

7 Now coffee was served, and the women left the men, going up to their apartment and *to the mirrors* thereof.

8 And behold, the women gossiped one to another of the men, saying untruth, and they questioned each other withal, and called their rivals honied names.

9 And they waited for the men.

10 But lo, the men smoked together and took their ease, holding wise converse.

11 But no man talked of the women in that house, nor mentioned the name of *any woman*, nor spake they one of another's flirting.

12 And the time went merrily, withal, no man desiring to leave the table *nor the cigars* thereof.

13 Until the host spake, saying: It is time, for the ladies await us. Then went the men into the drawing-room of that house *slowly*.

14 And the women awaited them with

smiles, watching the door, seeing who would be captured.

15 And she who was upon the couch in the drawing-room made room for the guest of honor, and he came and sate by her, basking in her light.

16 And the other women *smiled*, saying nothing, yet their brains coined swift thoughts.

17 ¶ Give her then the fruit of her hands, and let her own works praise her in the congregations of the elect;

18 For such is the way of a woman; she winketh or sheddeth a tear, and saith: I have done *no wickedness*.

19 Seeing that in her eyes there is but one thing worth considering, whether it be her love or another's.

20 ¶ The words of Methuselah, son of Enoch, in the nine hundred, sixty and ninth year of his age, to his great grandson Shem, at his coming of age,

21 That he might know women and be instructed in his loves.

SELAH.

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CONCORDANCE

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